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"They count the day also by the three sensible differences of the sun, like the Hebrews—sunrise, they term, *Hassé kootcha meente* [hàshi kucha minti], 'the sun's coming out';—noon, or mid-day, *Tabookòre* [tabokoli]; and sun-set, *Hassé Oobea* [hàshi àbia], literally, 'the sun is dead'; likewise, *Hasse Ookka'tòra* [hàshi okatula], that is, 'the sun is fallen into the water'; the last word is compounded of *Ookka* [oka], water, and *Etòra* [itola], to fall; it signifies also 'to swim,' as instinct would direct those to do, who fell into the water. And they call dark, Ookklille [oklili]—derived from *Ookka* [oka], water and *Illeh* [illi], dead;[68] which shews their opinions of the sun's disappearance, according to the ancients, who said the sun slept every night in the western ocean. They subdivide the day, by any of the aforesaid three standards—as half way between the sun's coming out of the water; and in like manner, by midnight, or cock-crowing, etc."[69]

The Creeks rose early, and, as we have already described, ran to the creek or the nearest water to plunge in four times before they returned to the fire. Perhaps they owed to this regulation in a measure their skill as swimmers.

Adair says:

"Except the Choktah, all our Indians, both male and female, above the state of infancy, are in the watery element nearly equal to amphibious animals, by practice: and from the experiments necessity has forced them to, it seems as if few were endued with such strong natural abilities,—very few can equal them in their wild situation of life."[70]

He attributes the deficiencies of the Choctaw in this particular to an absence of deep rivers or creeks in their country and he was so much impressed by the failing that he mentions it four times and gives it as the principal cause of the greater part of the losses they had suffered in their wars with the Muskogee.[71] How much truth there may have been in this we do not know. Whatever there was could probably have been traced to something in their environment or their customs.

While in later times, at least, the ancient Creeks did not have meals at regular hours as with us, they had two meals at irregular hours, one between 7 and 10 in the morning, the other around 2 in the afternoon. There was always a pot of sofki ready into which anyone could dip whenever the spirit moved him, and Swan says they resorted to it about once an hour.[72] This was their only supper. Labor was performed early by both men and women, and ordinarily it was laid aside about 2 o'clock, after which a ball game might be indulged in, and in the evening a dance until late at night.

[68] The etymology is probably altogether wrong.
[69] Adair, Hist. Am. Inds., p. 76.
[70] Ibid., p. 406.
[71] Ibid., pp. 233, 291–292, 304, 404.
[72] Swan in Schoolcraft, Ind. Tribes, vol. v, p. 274.

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Elsewhere he states that "when in the woods, the Indians cut a small piece out of the lower part of the thighs of the deer they kill, length-ways and pretty deep. Among the great number of venison-hams they bring to our trading houses, I do not remember to have observed one without it."[96] Again "the Indian women always throw a small piece of the fattest of the meat into the fire when they are eating, and frequently before they begin to eat. Sometimes they view it with a pleasing attention, and pretend to draw omens from it. They firmly believe such a method to be a great means of producing temporal good things, and of averting those that are evil."[97] He was informed by those whites who had become used to living in the Indian manner "that the Indian men observe the daily sacrifice both at home, and in the woods, with new-killed venison; but that otherwise they decline it."[97]

Of course most of these are merely taboos connected with the hunting of deer. Pope says on this point:

"The *Creeks* regularly make a Burnt Offering of what they conceive to be the most delicious Parts of every Animal taken in Hunting, before they presume to taste a Mouthful. The Parts they commit to the Flames are proportioned to the Size of the Animal, probably about 2 or 3 lb. from a *Buffalo*, and still less in a regular gradation down to the smallest Quadrupede, Fish or Bird."[98]

I have no confirmation or contradiction of the gradations of sacrifice here mentioned, but it is well known even to the living Indians that the old people used to put a little food into the fire before eating. The same thing is noticed in Adair's account of the Creek who railed upon the fire for burning him after the good treatment he had given it.[99] One of my informants had seen the Nuyaka Indians "feed the fire" with turkey during their fall festivities accompanied by hunting and ball games.

TABOOS

The religion of these people, and, as we shall presently see, their medicine, was seamed through and through with the idea that similarity in appearance means similarity in nature, that similarity in one property involves similarity in all the other properties, and that association of any kind will result in communicating properties from one thing or person to another. This is particularly true about things which are taken into the system by eating and drinking, but applies in other ways as well. Adair says on this point:

"They believe that nature is possest of such a property, as to transfuse into men and animals the qualities, either of the food they use, or of those objects that are presented to their senses; he who

[96] Adair, Hist. Am. Inds., pp. 137–138.
[97] Ibid., p. 115.
[98] Pope, Tour, p. 59.
[99] See p. 494.